596 carry on the yearly observances was regarded
769 as a major failure on the responsible male's part
842 and a tremendous catastrophe for the family. Concubinage and adoption were socially and legally sanctioned as means of providing sons, if marriage produced only daughters or no children at all. Because of the necessity of providing against a high death rate, the premium on sons resulted in over-population, only partly offset by a high rate of female infanticide.

562 Just as sex, age, and generation determined an individual's status within the family, so did these factors determine his behavior and position in the community and the world at large. An additional determinant of his standing was the status of his family in society.

Authority and dominance were the province of males. Women might, and occasionally did, exercise overt leadership. More frequently, they were the power behind the throne. Such cases were exceptional, however; in modern times at least, supremacy was neither desired by women nor readily admitted to when possessed.

888 Age was honored relatively ...ely.
● 561 Long life automatically gave its possessor higher standing in the community, but whatever age he attained, he was to show respect to his elders and members of an older generation. In the society of traditional China, age implied the accumulation of wisdom and experience vital to society in times of decision or crisis.

3:Chao E-5 (1939-1941)1948 AF12 North China AF12

while others are barely in the social periphery.[23] A careful observation would indicate the following factors as of special importance.

The most obvious factors are sex and age. Sex is a factor of division as well as union, as already hinted in a previous section. A grown-up male and a grown-up female meeting in the street are not very communicative to each other. Husbands and wives are not very communicative in public. There is no tabu on communication between the sexes, nevertheless they are shy with each other. Consequently, each is a mystery to the other.

There are no formal age-groupings in P'ing-chiao-tsun, but the adults are very reserved in front of children. While children are very communicative when they are left alone, before their elders they too are quiet and non-communicative. Under such circumstances, it is very difficult indeed for parents to understand the thoughts of their children.

Anthropologists have given special emphasis to kinship as a factor of social grouping.[24] In P'ing-chiao-tsun, one-third of the families belong to the H-clan. Their houses cluster together in one block and occupy the geographic center of the village.[25] All the H-clansmen are descendants of three brothers whose father's name has been forgotten. From these three brothers downward, there are altogether six generations. Only one individual who belongs to the third generation still survives. He is over eighty at the moment of writing. About half of the fourth generation is still living and members of the fifth generation are still in the twenties and thirties.

The school principal belongs to the fifth generation. The head of the *pao* belongs to the fourth generation. These two individuals

23 J. L. Moreno has initiated a very interesting and suggestive study in social preference and social grouping in **Who Shall Survive?** Nervous and Mental Disease Monography Series No. 58, Washington, 1934.

24 "Nothing gives more insight into the intimate nature of social organization than the mode of naming relatives, ..." — **Notes and Queries on Anthropology**, fifth edition, London, 1929, p. 66. "By kinship is meant that system of relationships between individuals in a society which is integrally connected with the recognition of biological connection by birth and procreation on the one hand, and of a legalized social union involving sex relations between two individuals on the other. Basically marriage and the production of children, themselves intimately related from the social point of view, are the two types of links in the kinship chain." — Raymond Firth, **We, The Tikopia: A Sociological Study of Kinship in Primitive Polynesia**, London, 1936, p. 117.

25 A paper on the ecological structure of the village is in preparation.

5: Tao E-5 (1926-1927) 1928 AF12 North China AF12

AGE AND SEX

561 The age distribution of the members in the forty-eight families is interesting and merits attention. Thirty-nine of the heads of the families were between thirty and sixty years of age—of these twenty-one were in the 30-39 age interval—and the same number of wives were between twenty and fifty years of age. None of the husbands and wives were under twenty years. On the other hand, three-fourths of the sons were under fifteen, so were also five-sixths of the daughters. The other members were practically evenly distributed in the different age groups.

Table 4.—Age Distribution

Age Group	Heads of Families	Wives	Sons	Daughters	Others	Total
Under 5 ...	—	—	13	13	2	28
5- 9	—	—	17	9	2	28
10-14	—	—	15	16	2	33
15-19	—	—	8	7	1	16
20-29	4	10	6	1	3	24
30-39	21	19	1	—	2	43
40-49	12	10	—	—	2	24
50-59	6	5	—	—	2	13
60-69	3	2	—	—	3	8
70-79	1	1	—	—	1	3
All ages ...	47	47	60	46	20	220

It will be seen that both the husbands and the wives have become maturer in age, while the sons and daughters after 20 years of age have either been married into other families or established independent households of their own. On the whole, it may be said that the able-bodied were in the majority; persons from 15 to 60 amounted to 120, while persons below 15 and beyond 60 combined amounted only to 100.

Of the 220 members, the two sexes were practically equally divided, viz. 114 males and 106 females. Male members exceeded female members by eight.